MENTICULTURE
OR
THE A-B-C OF TRUE LIVING

HORACE FLETCHER

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MENTICULTURE

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OR

THE A-B-C OF TRUE LIVING

BY

HORACE FLETCHER

CHICAGO
A. C. McCLURG AND COMPANY
1895

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By HORACE FLETCHER

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This little paper; being a Kindergarten presentation of a theory of menticulture through the elimination of the germs of the evil passions; proven to be of practical benefit by a personal experience in every-day life; was read before a gathering of Mental Scientists at New Orleans. At the request of a number of my friends I have had it put into printed form for them.

I have added the substance of a discussion which followed the reading of the paper, a diagnosis, a prescription, some scraps of evidence from influential sources which have come to me, some suggestions relative to the tendency to far-away search for happiness, and a ray of hope that it can be found near at hand, through Emancipation.

PREFACE

Medical science had struggled for centuries with the repression and amelioration of physical disease before it discovered the possibility of prevention by killing the germ.

Mental science pursued the same course of attempted repression in this country until quite recently it was found that mental afflictions have germs also, and it naturally follows that any who are interested in the subject should try to discover, not only the germs themselves, but methods of getting rid of them.

The discovery that I have made is not new, as Christ, Buddha, Aristotle, Omar Khayyam and many others, have all suggested that the elimi-

nation of the evil passions is entirely possible; but my special analysis of them, and the easy method of defeat that I have found possible to myself, have excited such interest, that I have been induced to publish them, without attempting to follow the subject beyond the elementary stage.

The theory that I have built up is based on a proper estimation of the limitations of mental weaknesses, a discovery that they have roots, and also that they can be "pulled out by the roots" and disposed of just like any other weeds; only that the task, being mental and not physical, can be more easily performed.

Literary grace has been sacrificed in the belief that redundant reference to the germs will be effective in bringing them into contempt.

THEORY

MENTICULTURE

THEORY

Anger and Worry are Germs

All of the evil passions are traceable to one of two roots.

ANGER is the root of all the aggressive passions.

WORRY is the root of all the cowardly passions.

Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like are all phases of anger.

Jealousy, fear, the belittling of self, the blues, and all the introspective forms of depression are the children of worry.

Anger and worry are the most unprofitable conditions known to man. While they are in possession of the mind, both mental and physical growth are suspended.

Anger and Worry are Thieves

Anger and worry are thieves that steal precious time and energy from life.

Anger is a highway robber and worry is a sneak thief.

Anger and worry are the most potent forms of self-abuse, for the reason that in many cases anger is the result of misunderstanding, and in most cases worry's prophecies never come true; or, if they do, the fulfilment is generally caused by the worry itself.

Anger and worry do not stimulate to any good end.

Anger and worry not only dwarf and depress, but sometimes kill.

Anger and worry are bad habits of the mind and not necessary ingredients.

Anger and worry are no more necessary than other passions civilized man has learned to control, and it is only needful to realize that they are unnecessary in order to make it impossible to feel, much less to show them.

Anger and worry cannot be eliminated through process of repression any more than a weed can be killed by cutting down the stalk, or a cancer can be cured from the surface, or the drinking habit can be gotten rid of by "tapering off." Germ eradication is not only the *easiest*, but the *only sure cure* for all physical diseases and mental handicaps.

Anger and Worry are Parasites

The dispossession of anger and worry does not cause indifference or encourage indolence.

The natural tendency of the emancipated mind is towards growth, both intellectual and spiritual, just as the tendency of plant life is towards vigorous growth and perfect blossoming, if it is kept free from the gnawings of cankerous worms.

Anger and worry are as much parasites as are the cankerous worms that attack plants. The intelligent horticulturist knows that the worms are parasites, picks them off his plant,

Worry Causes Dissipation

and throws them away too far to return. The intelligent menticulturist of the future will treat anger and worry in the same intelligent manner.

It is not necessary to engage in battle the small army of lesser passions if you concentrate your efforts against anger and worry, for they are all children of these parents. Oppose them with a bold front; make one heroic stand against them and they and all of their children will fly. Disown them once and the ability to re-adopt them will have disappeared with them.

Anger and worry, especially worry, are the cause of most of the drunkenness and other dissipations which are the curses of the age. Excuse for them or temptation to them is found in the desire to smother the depression which they themselves cause.

Anger and worry are creations of the mind, and can be dispelled by the same power that gave them birth.

Anger and worry are caused by

phantoms that we create within ourselves and whose only strength is that with which we endow them.

Anger and Worry are Phantoms

Anger and worry are like echos; they do not exist until we call for them, and the louder we call, the louder is their response. We can never drown them; yet, if let alone, they drown themselves.

Fear is possibly the truer name for the cowardly root-passion than worry; but as they are synonymous, and as anger and worry are more frequently used together, and worry has a less formidable sound, I have chosen to present it for attack under that title.

While the evil passions align themselves into two classes, as the offshoots of Anger and Worry; they are, in fact, all growths from one root. Worry (or fear) is the male principle, as it were, without which, all the others wither and die. For instance; if we do not worry, we do not fear; and if we do not fear aggression, or insult, or

Emancipation Disarms

slight, we do not become angry. We quarrel most frequently with what *we fear* is thought or intended by our adversary, and least frequently with what he actually does or thinks. On the other hand our adversary endows us with intentions which he himself creates, and each puts his own fuel on the fire, to increase the heat of the controversy.

In Emancipation there is no fear, (or worry) and consequently no fuel for discord.

Emancipation is a disarmament which disarms others, but adds strength to itself.

To the Emancipated every moment is a delight, or a moment of calm, during which he is susceptible only to good impressions, and the best interpretation of everything, no matter what the external conditions. Even in cases of sickness, the tendency of the emancipated mind is so inclined to gratitude for the limitations of the

calamity, that it has little if any room left for regret. Its thankful appreciation of a half loaf of blessings, leaves no place for disappointment that it is not a whole one, and it certainly has no desire to question the wisdom of the process of evolution to which it is related.

"Sweet Sorrow"

To question or to regret the inevitable seems to the emancipated mind the greatest folly imaginable. It certainly is as foolish as barking at the moon.

"Sweet sorrow" must not be classed with the depressing passions. It is the tenderest expression of love. If tears of love or of sympathy spring to the eyes, do not repress them; do not be ashamed of them; they are like dew from Heaven and promote the growth of the soul.

Neither must friendly rivalry, nor ambition to excel, be classed as aggressions; as they are phases of growth.

The disposition of the Emancipated is to switch the current of the Divine

Blesses or Curses

Spark (which is the energy of man) on to wires that connect with motors belted to good acts, and good thoughts, and worthy appreciation, and to cut out the circuits of worry and anger and their branch lines entirely, leaving them to rust and decay through disuse. It is a matter of voluntary selection. The same effort of thought can be made to bless or to curse; can stimulate to good or stimulate to bad; can propel or retard; can aid or obstruct; can nourish or kill.

Nature uses the same atoms to perform many services of widely differing purpose. Where she is inanimate the blind and dumb law of the "survival of the fittest" rules supreme. In her lowest forms of life this law begins to be modified by selection, and protection from without. In the higher forms of animal life memory, and selection, and division of labor, and provision. and gratitude, show a degree of development that is beautiful indeed; but it

is left to man to perfect this development within himself. To him is given the power, through cultivation, to promote, without limit, growth towards Perfection, which is the evidence of Divinity in him.

Perfection is Divinity

Soft mist, down-falling, from its cloud domain,
Bathes all the thirsty land with gentle rain ;
Again, to Heaven ascends, by sunbeams wooed,
Then plunges back to earth in torrent mood.

As gentle rain it swells the softening seed ;
In torrent force, it wrecks with demon greed ;
Now, like the radiance of a loving heart ;
Now, like the scorching of a lightning dart.

The self-same atom, hidden in a tear,
May shine with love, or 'note a potent fear ;
When bound to others form the flintiest stone ;
Or, floating freely, bear the subtlest tone.

Thoughts are like atoms, fashioned by the will ;
Each has a mission, charged with good or ill ;
Sometimes to bless ; anon to desolate ;
Love's messenger; or harbinger of hate.

In Nature's hands, one atom plays two parts,
As may be needed in her several arts ;
In man alone, should love forever shine ;
Displacing hate ; proclaiming man Divine.

Love, and Appreciation, and Gratitude, — the ever-present and ever-

Emancipation not Phariseeism

faithful handmaids of Emancipation,—are the natural and only conditions favorable to growth; they are the less assertive but stronger attributes which are always waiting to occupy the places left vacant by anger and worry, and to fill the "void which Nature abhors." Born of them is that other Divine attribute called Help or Charity, and together they stimulate to good action and good thought, and lift into life that plant of the soul, the Divine Responsibility of each member of the human family.

Anger and worry are the rankest forms of Egotism.

Emancipation is the reverse of Phariseeism. Phariseeism is self-sufficiency; while Emancipation shows its desire for growth, through the preparation of its mental and spiritual entity for unimpaired growth, by clearing it of the weeds of egotism.

A PERSONAL EXPERIENCE

A PERSONAL EXPERIENCE

Ernest Francisco Fenollosa

It was my privilege one evening to be with Prof. Fenollosa in his Japanesque apartment in Boston. Almost every article in view was the product of some Japanese artist who had been the friend of Prof. Fenollosa in Japan. The odor of incense added perceptibly to the calming influence of the environment.

Many years ago we had met in far-off Japan amid similar surroundings, and had discussed theories of true living that had been a source of great pleasure to me, and whose influence had been with me to many countries and climes, helping me to enjoy more fully than I otherwise could, the beauties of nature, and of art, and of life.

We were exchanging the experiences of the intervening years, and I became acutely interested in his ac-

We had met in Japan.

count of the wonderful degree of culture and self-control attained by some of his Japanese friends through the practice of the Buddhist discipline.

It was all so interesting and beautiful, that under the spell of the recital and the surroundings, I longed to taste some of the sweets of the calm he pictured, and begged him to tell me the process of the discipline, so that perchance I might follow it and reap some of the benefits.

The philosopher saw that I was serious in my desire, and his face lit up with approval as he said, "It is not easy to communicate at a sitting what took me years of study to learn, but I can at least put you in the way of a start. I can tell you where to begin to grow. *You must first get rid of anger and worry.*" "But," said I, "is that possible?" "Yes," replied he, "it is possible to the Japanese, and ought to be possible to us.

I was startled at the suggestion of

Get rid of Anger and Worry

the possibility of the entire repression of anger and worry. I knew that their repression was counselled by Christianity and Buddhism, and presumably by all codes of religion and ethics; but I had never considered getting rid of them as a human possibility, except under conditions of health and wealth and ease, to which few, if any, ever attain.

On my walk back to the Parker House, a distance of fully two miles, I could not think of anything else but the words, "*get rid*," "*get rid;*" and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back the same thought, with the revelation of a discovery, which framed itself into the reasoning, "If it is possible to get rid of anger and worry, why is it necessary to have them at all?" I felt the strength of the argument and at once accepted the reasoning. The baby had discovered

Anger and Worry Instantly Removed

that it could walk. It would scorn to creep any longer.

From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely changed aspect.

Although from that moment the possibility and desirability of freedom from the depressing passions has been a reality to me, it took me some months to feel absolute security in my new position; but, as the usual occasions for worry and anger have presented themselves over and over again, and I have been unable to feel them in the slightest degree, I no longer dread or guard against them, and I am amazed at my increased energy and vigor of mind; — at my strength to meet situations of all kinds, and at my disposition to love and appreciate everything.

I have had occasion to travel more

Wonderful Photographic Films

than ten thousand miles by rail since that morning; North, South, East and West, with the varying comforts and discomforts, as they used to be. The same Pullman porter, conductor, hotel waiter, peddler, book-agent, cabman, and others, who were formerly a source of annoyance and irritation have been met, but I am not conscious of a single incivility. All at once the whole world has turned good to me. I am sure the change is not so much in the world as in me. I have become, as it were, sensitive only to the rays of good, as some photographic films of recent invention are sensitive only to certain single colored rays of light.

If we are wise we never leave school. When the academy and the college have put us through their curriculum, we have still before us the example of Nature, and the walks of Science, and Art, and Brotherhood, in which to search for suggestions to be

Sensitive only to Good

applied in menticulture. May we not learn a lesson from the newly discovered film ?

Should not the chemical condition of selection be more difficult than a similar voluntary mental accomplishment? In comparison with a similar process in physics the more pliable material of the mind ought to be fashioned with greater ease.

I could recount many experiences which prove a brand new condition of mind, but one more will be sufficient. Without the slightest feeling of annoyance or impatience I have seen a train that I had planned to take with a good deal of interested and pleasurable anticipation, move out of a station without me, because my baggage did not arrive. The porter from the hotel came running and panting into the station just as the train pulled out of sight. When he saw me he looked as if he feared a scolding, and began to tell of being blocked in a crowded street

A Fortunate Disappointment

and unable to get out. When he had finished, I said to him, "It doesn't matter at all, you couldn't help it, so we will try it again to-morrow. Here is your fee, I am sorry you had all this trouble in earning it." The look of surprise that came over his face was so filled with pleasure that I was repaid on the spot for the delay in my departure. Next day he would not accept a cent for the service, and he and I are friends for life. The sequence of this incident has no bearing on its value, but it has a significance. Had I taken the train I missed, I would have been caught in a wreck in which two persons were killed and several wounded, while my stay over in Cleveland proved to be both pleasant and profitable.

During the first weeks of my experience I was on guard only against worry and anger; but, in the meantime, having noticed the absence of the other depressing and dwarfing

The Religions

passions, I began to trace a relationship, until I was convinced that they are all growths from the two roots I have specified.

I have felt the freedom now for so long a time that I am sure of my relations toward it; and I could no more harbor any of the depressing and thieving influences that once I nursed as a heritage of humanity than a fop would voluntarily wallow in a filthy gutter: and the strength of the position is reinforced by the experience of others.

There is no doubt in my mind that pure Christianity, and pure Buddhism, and the Mental Sciences, and all Religions, fundamentally teach what has been a discovery to me; but none of them have presented it in the light of a simple and easy process of absolute elimination. All of the religions seemed to me to hinge principally on some other life, with the usual features of punishment and reward, and with

Fear Eliminated

incidental satisfaction or fear in this life. But as life reveals itself to me in my present condition of mind, this world, these fellow men, the blush of Spring, the blossom of Summer, the flame of Autumn, the sparkle of Winter, and the violet-softened refulgence of every waking moment yield a never failing succession of delights.

At one time I wondered if elimination of the passions would not lead to indifference and sloth. In my experience the contrary is the result. I feel such an increased desire to do something useful that it seems as if I were a boy again and the energy for play had returned. I could fight as readily as, (and better) than ever, if there were occasion for it. It does not make one a coward. It can't, since fear is one of the things eliminated.

That fear is gotten rid of with worry is proven in many ways. I notice the absence of timidity in the

Surprise Modified

presence of any audience I am called on to face, whereas I had never before conquered a tendency to partial paralysis on such occasions. Timidity resulting from a shock has been cured also. When I was a boy I was standing under a tree which was struck by lightning and received a shock, from the effects of which I never knew exemption until I had dissolved partnership with worry. Since then lightning, and thunder, and storm clouds, with wind-swept torrents of rain have been encountered under conditions which formerly would have caused great depression and discomfort, without experiencing a trace of either. Surprise is also greatly modified, and one is less liable to become startled by unexpected sights or noises. Temperaments may differ, but Emancipation strengthens all.

It has been suggested to me, in argument, that in Nature there is sunshine and shadow, and that every

height must have a corresponding depression, and that immunity from the black or shadowy passions is an unnatural condition. This is not true. In the process of growth and evolution, conditions that once were natural, are changed to other conditions equally natural. Weeds are pulled up by the roots to clear the fields for the growing grain. Why should not mental weeds be pulled up by the roots also, and the mind cleared for growth ?

I thanked the clock

My experience teaches me that the natural evolution of the emancipated mind is dominant calm, varied by seasons of exaltation, but never of depression. It is a healthful succession of energy and rest, all blessed with loving appreciation, which finds expression in ever-present gratitude.

One morning recently I heard myself audibly thank the clock for striking the time for me, and each awakening is as if on a much desired holiday, no matter what the conditions of the

Heaven Here

weather or the comforts of life at hand.

Contentment and happiness and gratitude and Heaven are generally accepted as synonymous terms; but Emancipation embraces them all, and in it only can they all be found.

As far as I am individually concerned I am not bothering myself at present as to what the result of this emancipated condition may be. I have no doubt that the perfect health aimed at by Christian Science may be one of the possibilities, for I note a marked improvement in the way my stomach does its duty in assimilating the food I give it to handle, and I am sure it works better to the sound of a song than under the friction of a frown. Neither am I wasting any of this precious time formulating an idea of a future existence or a future Heaven. The Heaven that I have found within myself is as attractive as any that has been promised or that I

Practical Benefits

can imagine; and I am willing to let the growth lead where it will, as long as anger and worry and their brood have no part in misguiding it; but I feel the value of Mental Emancipation to be so great that I long to spread the news of the discovery of an easy and immediate means of attaining it.

The practical benefit of the emancipated mind to the individual, and of the emancipated individual to the community, can not be over-estimated. In every walk in life Emancipation is invaluable to the worker, and the most potent aid to success. The emancipated peanut vender will have more customers than his worm-eaten neighbor. The emancipated merchant will find that trade will pass the door of his calamity-howling rival and come to him. The emancipated writer will find writing an easy and pleasant task as compared with that of his moody confrere, and that if he has occasion to dip his pen in vinegar he

Every-thing to Woman

can wield it better under the influence of judicial calm than he can between the gulps of rebellious indigestion. To woman Emancipation means everything. Any other condition to her is like an ill fitting garment, and every lapse from it is like adding a blotch to her complexion which succeeding smiles can never entirely efface. Each expression of a shadowy passion leaves a scar. The Emancipation of woman would mean the Emancipation of the race. The adoption of the germ cure will be woman's means to that end, and Emancipation will be her Heaven and man's Heaven at the same time.

The influence of emancipated individuals in a community could be made so great that if there were only one in ten, and they should organize in clubs for the purpose, they would attract or rule the rest for good, and something better than the social Utopia pictured by Edward Bellamy in

"Looking Backward" would follow as a natural sequence, and save us from the threatened battle between capital and labor, which otherwise seems inevitable. The horrors of such a conflict cannot be imagined; and, unless the germ cure is sought to avert it, it is sure to come.

Emancipation Cures All Ills

The germ cure of the evil passions in the individual, followed by the germ cure of social clumsiness in the body politic, form the only hope of Emancipation from the evils which beset the social structure. For these there is no real necessity. There is already such a surplus of mechanical energy, such a surplus of creature comforts, and such a surplus of luxuries on our planet, that a moderately sensible distribution of them, would render every inhabitant comfortable and happy. Among the Emancipated the desire to make a generous distribution of these surplus stores would be as natural as is the habit of recognizing "the rule of

Thirty years of Travel

the road" among us all to-day. So also, the vast amount of surplus energy born of Emancipation would find a natural outlet in the arts.

In suggesting the possibility of a Social Paradise or Community Heaven, it is presupposed that education along the lines of both intellectual and manual training will have become universal, and that every one shall render service to his fellows according to his strength; also that idleness, when one should work, and deception in trade, will have come to be classed as crimes, and not as evidences of "shrewdness."

It has been my good fortune to travel to and fro over the earth's surface for thirty years, years of experience passed among the people of many different nations. I have made quick comparisons of the habits and customs of them all; and I have observed how easily some do things that others perform clumsily. The standard measure of my com-

parison has always been Japan. I could not help observing there less crime, better appreciation of art and nature, more physical dexterity and skill, fewer notes out of harmony, and more general happiness, gentleness, and consideration for fellows and animals; less (almost no) religious or sectional prejudice; a universal patriotism and respect for authority (as good children are respectful of the authority of beloved parents); a love of life, but no fear of death; and many other qualities that have commanded the respect of the world under the bright light of recent events.

Brave Little Japan

Brave, gentle, artistic, lovable little Japan, which, thirty odd years ago, was nursing in quiet seclusion a beautiful flower of artistic civilization, has been rudely but providentially forced into the community of nations to teach the rest of the world a great lesson in the art of true living. By the exercise of judicious but resistless courage

World's Congress of Religions

she has laid the Oriental Colossus who attacked her at her feet; and if the bulldog and buzzard nations of the West, do not unite their forces to obstruct her inclination, she will lift her fallen foe from a condition of slavery to barbarous aliens to a condition of tranquillity and happiness. She will do this through the introduction of reforms in government and administration which she has gathered from the best experience of all the world. What a missionary Japan is! A missionary of the art of true living. A missionary of harmony. The contact of Japan with the other nations made the World's Congress of Religions possible; and what this means to the advancement of man on the road to harmony and happiness, was recently stated by Prof. Max Muller, when he prophesied that this event would come to be appreciated as the greatest civilizing influence of the Nineteenth century.

Extremes Brought Together

May the example of Japan set the boors of the world to thinking, cause them to take their fore feet out of the trough, look up to the sun and the light of dawning civilization, accept the simple teachings of Christ and Buddha and common sense, and start a Heaven here on earth. Steam and electricity have brought the extremes of our earth together; the telescope has let us into the secrets of the neighboring worlds, and logic and common sense may find in the possibility of *Emancipation* a means of bringing Heaven to us in this life.

A DISCUSSION

A DISCUSSION

WHICH FOLLOWED THE READING OF THE FOREGOING PAPER

"*Can anger and worry be entirely eliminated from the human mind?*"

Christ Advocated Germ Cure

"Yes; they are simply bad habits of the mind, parasites, unnatural, and therefore uncivilized conditions, nursed by false ideas of pride or necessity; and their elimination is a purely mental process within the control of every intelligent person who has sufficient self-respect to recognize within himself the reflection of the Divine Image."

"*In what does the germ cure of mental ills differ from the Christian method of repression through answer to prayer?*"

"Christ clearly advocated the germ

Emancipation not Weakness

cure. He did not say 'Try to do unto others as you would have others do unto you,' but '*Do* unto others,' etc. '*Be* ye perfect as your Father in Heaven is perfect.' In all of his teachings *do* and *be* were the commands. Most of the creeds, however, endow man with a weakness which is self-condemning. The prayers are offered perfunctorily, and sometimes without belief in their efficacy, while the passions are nursed privately in full belief that they are essential attributes of fallen man."

"*May not the elimination of anger and worry take away some of the stimulation to effort that is necessary to human progress?*"

"Assuredly not. The absence of anger and worry is an evidence of strength and not of weakness. So-called righteous anger is a weakness in the presence of judicial calm. Without anger and worry one is stronger to ward off a blow, administer a correc-

The Strongest Evidence

tion, or protect a principle. The emancipated mind is as eager for effort as a child is for play. Freed from anger and worry one can shovel more dirt, plough more furrows, perform every duty better, and with less fatigue, than if under their influence."

"*Are there examples in every-day life, among every-day people, that prove the possibility of superiority over anger and worry?*"

"Yes. Habitually profane men do not swear in the presence of ladies. Vicious men are gentle when among those whom they respect. The passions are subservient to the will under conditions that reverence or fashion prescribe. *If they are subservient under any conditions they can be controlled under all conditions.* Nothing for instance, could make you angry while we are talking on this subject, because you would feel ashamed to show slavery to a condemned and unmanly weakness."

Why not Always Known

"*If it is possible to get rid of the depressing passions, and they are so unprofitable, why has not mankind become emancipated long before this?*"

"This question can best be answered by asking others. Why were a personal devil and witches and filmy ghosts considered possibilities as late as the beginning of this century? Why was human slavery believed to be a divine institution by the majority of the world's inhabitants as late as fifty years ago? Why are the divine right of kings, and the assumption that the sovereign can do no wrong, possibilities of the present? Why is it possible that a Supreme Court of the United States can be divided on questions of political significance, and the points of difference of opinion be in harmony with the previous political affiliations of the justices? Politics represent the selfish in human contact as at present managed, while justice is supposed to be spot-

lessly unselfish; yet the former unblushingly invades the sanctuary of the latter, because selfishness is held to be a necessity."

Emancipation not Selfish

"*Is not the condition of Emancipation selfish? Is it not selfish not to worry for one's friend, even if self-worry is eliminated?*"

"Emphatically, no! Emancipation puts one in a condition to be unselfish. Suppose his friend need aid or sympathy; will worry furnish either? With the extirpation of the depressing passions comes the strength, and the ability, and the *desire*, to give to others, the aid and sympathy they may be in need of. Actual, or even metaphorical, wringing of hands, is not the sort of sympathy that soothes. It is like the "blind leading the blind," or rather, the weak trying to assist the weak. Better try to help with the strength born of Emancipation than with the weakness of the enervating passions."

"*I can easily understand how anger*

One's First Duty

can be classed as a sin, because it is aggressive and affects something outside of us; as a sin, I can see how it ought to be cast out; but as worry deals only with one's self, I do not believe it can be called a sin; then why is it necessary to eliminate it, especially as it may be an incentive to action, to prevent the causes of the worry?"

"This whole question has been answered before in the presentation of the theory, but as it has not carried the force of impression that I intended, I will take it up piecemeal, and try to be more clear.

"In the first place, one's first duty is to one's self in the matter of cultivation and care; this, not on account of egotism or selfishness, but in order to fit him to be strong and useful and a good member of his circle. As a parent, he should make himself the most perfect progenitor and example possible; as a member of Society he should aim to be the most able and

useful; and as the custodian of the Divine Essence within him, he should not harbor or encourage weeds of the soul, whether visible to others, or within the secret corners of his own heart. Woman's Opportunity

"As to worry ever being an incentive to wise or good action, I will repeat a section of the theory. 'Worry's prophesies are seldom realized, and if they are, the realization is generally caused by the worry itself.'"

"*How can emancipation be secured for the community?*"

"Through the influence of the emancipated individual; chiefly through the influence of the emancipated woman. In the crossing of sabers she cannot assist; but in a war against the enemies of the mind, when love is the weapon, she can and will occupy a place in the front rank. She can make anger and worry unfashionable, as she already has made profanity and obscenity unfashionable.

Emancipation Clubs

"To accomplish this, let clubs be formed in each community and in each church, and let each church become a club-house as well. Introduce healthful amusements such as make other clubs attractive, and place in large letters over the portal and the altar

GROWTH

EMANCIPATION

HELP.

You will have then constantly before you the *only* cure for mental cancers, and the essence of all religions expressed in three words; you will have touched the button of the Divine camera within you whose film is sensitive only to the rays of good. Love and growth will do the rest. The teachers of morality and religion will do abler work under the realization that not only the 'old Adam,' but the Divine Essence as well, have seats in each human soul, and that, when the good

Christian Societies

is appealed to in terms of confidence and understanding, evil will be cast out *instantly*, without a lifetime of controversy, and without waiting for eternity, or even for the death-bed to unloose the fetters.

As a result of organization on the basis of Emancipation, and when it has become an accepted fact that anger and worry are only bad habits of the mind, no clergyman can show them and retain the respect of his congregation; no King's Daughter can entertain them and be worthy of her badge; no member of the Christian Endeavor Society can harbor within himself the arch enemies of Christianity which the Master commanded his disciples to cast out, and be loyal to his cause; and no individual in the pursuit of duty, or even of selfish pleasure, can afford to carry such weighty handicaps and hope to win the race."

PLYMOUTH CHURCH CLUB
AND
ARMOUR INSTITUTE

PLYMOUTH CHURCH CLUB AND ARMOUR INSTITUTE

Frank W. Gunsaulus

A good example of a church club is that which forms a part of Plymouth Church in Chicago. Plymouth Club was founded by Dr. Scudder and is warmly encouraged by Dr. Frank W. Gunsaulus, the present pastor of the church. Dr. Gunsaulus is also president of Armour Institute, where manual training is taught side by side with letters and the sciences to men and women alike. In these two eminently practical organizations most of the conditions favorable to growth are already furnished. Add to these Emancipation as the motto of the club, and as the requisite mental accomplishment for admission to the school, and the conditions will be perfected to the highest degree.

College Presidents Responsible

The word Emancipation has a very formidable sound because it is associated with a great war; but its attainment through germ eradication is a simple and easy accomplishment.

The presidents of great mental and manual training institutions know that the depressing and dwarfing phantoms of the mind are merely bad habits—weeds that can be rooted out—and that anger and worry are the roots.

They have provided commodious buildings, learned professors, the most perfect chemical and mechanical appliances, and thousands of books, to aid mental and manual culture; and yet, they fail to apply the first principle of all their sciences to the preparation of the pupil. In horticulture they do not tolerate worms or weeds; in chemistry they first examine into the purity of the ingredients; and in mechanics the greatest care is taken to avoid friction. Anger and worry are conditions of extreme mental friction, which, during

A Rule of Life

their presence, stop the progressive action of the mental machine.

It would impose no impossibility, neither would it entail any hardship, to require of students that they should subscribe to the following:

Science teaches, and experience corroborates the fact, that the depressing or evil passions are bad habits of the mind, and not necessary ingredients.

Anger and worry are the roots of the evil passions and can be pulled out.

In order to promote the best possible growth it is required that Emancipation should be the rule of life of the student.

Under the suggestion of the possibility of Emancipation from undesirable mental enemies, emanating from so respected a source as the faculty of a chosen college, the student would acquire the prerequisite condition of "faith"; while the absorbing work of college life, surrounded by fellows working in sympathy with him, would strengthen the faith into a belief; and

Emancipation will Spread

the immediate recompense of harmony would be evidence of its value as a rule of life.

From the school the student would carry the rule back into the family, and into all walks in life; and with the aid of present means of communication the influence would spread the world over, disarm the prodigious preparations for struggle that are being made, and distribute the palm branch to take the place of the sword.

Will not the great educators whom the world respects so highly, and in whom it has so much faith, try the experiment? The promised fruit is worth the trial.

DIAGNOSIS AND REMEDY

DIAGNOSIS AND REMEDY

Degeneration

It is believed by many, that Society and Politics, at the present time, are badly diseased. Mr. Max Nordau's diagnosis of them, which he entitled *Degeneration*, has met with general approval. Legislative (especially municipal) corruption, and the degradation of some of the courts, are open evidence of the fact. Statesmanship and Politics have been divorced, and are already strangers to each other. The marriage of Might and Right, has been sanctioned by popular consent. Power is no longer used as a lever with which to uplift the weak, but has been transformed into a social crushing machine. Caste, ostentation, dissipation, and insincerity, are the established idols that lure the present generation towards greedy ambition.

Ready to Break

It is also believed, and is perhaps true, that the social ulcers have been so irritated by ostentatious rivalry, and the commercial ulcers are so distended with the pus of ruinous competition and corruption, that they must soon come to a head, and that convalescence and cure may be possibilities of the future.

While these symptoms of disease are visible to all, and are tolerated as necessary evils, they fortunately do not cover the whole body politic; but yet, they seriously disfigure its face, and grievously affect the healthy action of its heart.

In the political world, many agents are actively at work to effect cure of the evils which flaunt unblushing in the face of the public. The Committee of Seventy in New York, The Civic Federation in Chicago, and the National Municipal Reform League of the United States, are all doing good temporary work, but they do not reach the root

causes of the evils they aim to correct; and it is doubtful if the reforms they accomplish will be any more permanent than were those of their equally zealous predecessors.

Slow Repression Futile

In the moral and religious world, much the same futile methods of cure through repression are in use that obtained during the Dark Middle Ages.

In the individual, phantoms of the imagination, whose presence impose stagnation and disease, are created and clothed with the authority of masters, under the belief that they are the curses which bind fallen men to earth; and this in contradiction of every assurance and promise of Christ; in opposition to all intelligent methods of culture used in connection with animals and plants; and contrary to common sense.

These are strong statements, but they are indisputable; and if they are true, what then, is the remedy?

As previously stated, *the only cure is*

Task not Difficult

the germ cure; and, beginning with the individual.

The task is not a difficult one. Appreciation of the limitations of the power of the depressing passions, and one's strength to extirpate them, and to be superior to them, are the only necessary prerequisites to victory. There is no tedious discipline, as in the various methods of repression in vogue; and dividends are immediately and continuously collectable on the fair face of the investment. No rule of conduct is necessary; for, out of Emancipation, only *good* conduct, to fit environing circumstances, can be expected; and yet, every Christian, every Jew, every Buddhist, every Mohammetan, every Free Mason, and every Odd Fellow, can accept Emancipation as a rule of life, without renouncing his other faiths and affiliations, because it is the fundamental principle of them all, expressed in terms of present knowledge, and unclouded by the

Skeptics Interested

shadows of ignorance and superstition, which gave the name of Dark Ages to a period of our history.

And outside of these devotees, there is the great mass of men, the so-called Skeptics, who claim to adhere to logic, and scientific sense, for their light on spiritual, as well as on material subjects. To these, Emancipation will be a haven of repose for their spiritual yearnings; and, unimpeded growth, under Divinely natural conditions, "will do the rest" for them all.

PRESCRIPTION

PRESCRIPTION

A Simple Remedy

One grain of the assurance of Christ that man is made in the image of God.

One grain of respect for the responsibility of the care and culture of the Divine Essence with which we have been entrusted.

One grain of the command of Christ (implying a possibility) "Be ye perfect, as your Father in Heaven is perfect."

One grain of the example of Buddha that man can grow to perfection through the elimination of anger and worry and their brood of dependent passions.

One grain of the wisdom of Aristotle which declared that the passions are habits of the mind, and can be gotten rid of as physical habits are gotten rid of.

The Ever-full Never-full

One grain of the assurance of Omar Khayyam that Heaven and Hell are within ourselves.

One grain of the assurance of Christ that "the Kingdom of Heaven is at hand."

One grain of common sense applied to an analysis of mental handicaps and the discovery of their limitations.

One grain of the to-day experience of the author that anger and worry are the roots of all the passions which depress, and can be eliminated.

DIRECTIONS.

Take: and then let

The ever-full, never-full bounty of love,
Sing a song, tell a tale, strike a chord, from above,
Soften strife out of life, find a pleasure in giving,
Sound the kev-note on earth, of the Art of True Living.

SCRAPS OF EVIDENCE

SCRAPS OF EVIDENCE

Evidence Sought

Early in life I was fortunate enough to acquire the belief that, what seemed to be the consensus of opinion of the learned in any art or science, ought to be true; and, accepting their dictum, I have tried to grow up to an appreciation of their intelligence or taste in the subjects of their study, without combatting it with my own callow impressions. In this way I have enjoyed an early appreciation of the classics in music and in art, much in advance of the ordinary experience derived from personal contact. In this spirit of investigation I have collected some scraps of evidence which all prove my theory. No one has denied the possibility of Emancipation, but every one has found a pleasure at once in the ray of hope it suggests.

Since my attention has been direct-

A Physician

ed to the possible total emancipation from the depressing passions, I have taken occasion to interview every man who seemed to enjoy unclouded happiness, as to the secret of his happiness. In almost every instance I have learned that the emancipated condition has dated, not from infancy and inheritance, but from some incident in later life that exposed the passions to ridicule, or showed them to be a cause of danger; such as death as the result of worry, or crime as the result of anger; some object lesson which proved the danger of permitting the passions to absorb one. I enquired of

A PHYSICIAN

who has recently been selected by vote of the members of his profession to a position of honor among them, and who is conspicuous for his enjoyment of such healthful recreation as only much younger men usually enjoy, whether he did not consider

anger and worry habits of the mind, and not as necessary ingredients. "Certainly," said he, "and I know it to be true by the best possible evidence, the evidence of experience." After some further questioning I was able to get from him the following story: "When I was a boy I had an ungovernable temper which brought from my neighbors the prediction that I would come to some bad end. At school I was known as one of the four or five 'roosters.' There was scarcely a day that a ring was not formed, and some of us 'roosters' did not engage in a fight. I followed my studies pretty closely, however, in pursuance of a natural inclination to be 'on top,' but without any laudable ambition in connection with them, and finally graduated in medicine and began practice. I suffered great annoyance from horses and servants, and quarreled with them constantly, and got mad at my patients if they showed any unreasonable ten-

Possessed of Devils

Emancipation Assures Success

dencies; until one day it came to me as a sudden revelation, that, what most hindered them from getting well, was the very thing that possessed me the greater part of the time, and made me disagreeable to myself and others; and I resolved to master myself as I had tried to master others. From that time I date my success in life, and certainly my happiness. I will not allow anything to worry me. If a driver or other servant does not please me, I do not quarrel with him, but pay him off, and let him go with the best of feeling. I have a collector who is very faithful, and very candid at the same time. When he fails to collect an account that is due, I sometimes ask him the reason, and he repeats to me what my patient has said. One day I questioned him about an account that had been long overdue, against a patient whom I met cordially every day at the club, but who was evidently 'short' at the time and suffered annoy-

ance from collectors. 'What did he say?' said I. 'He said, sir, "Tell the doctor to go to hell," replied the honest collector. Most men would have taken offense at the message, and prosecuted his patient for the debt, or 'cut' him, or expressed anger in some way; but I simply didn't go where he had ordered, and never referred to the matter with him. We are the best of friends now, and he is one of my warmest advocates."

Unreasonable Railway Magnate

A MANUFACTURER

The president of one of the largest manufacturing corporations in the country, having properties in a dozen states, related to me the following story:

"Some years ago I journeyed south with a railroad magnate who stood very high at the time in the railway world. We came to a river crossed by his road. The bridge had been washed away, and, while it was rebuild-

Too Proud to Apologize

ing, trains were ferried to the further shores. Owing to some accident there was no boat on hand to transport the official's car across the stream. He became so angry that he flew into a wild passion, and cursed and discharged the subordinates in charge of the division without inquiry as to the cause of the delay. He learned afterward that the accident to the boat was unavoidable. and that none of the employes whom he had insulted so grossly and discharged so unfairly were responsible for it; but he was too *proud* to apologize.

"The incident made such an impression on me, that I resolved never to show anger again before my employes; and I have kept my resolve. It has led to my renouncing the habit altogether, and for many years anger has ceased to be a component part of my nature. I am sorry that I did not discharge worry at the same time, as results have proved that it has had

no real cause to exist; and it has, as you say, stolen much precious time and energy out of my life."

Did not Dare to be Angry

A MADMAN

Another example of the possible control of the passions, and a most important one, is told by another friend. One of the chums of his youth had fits of anger during which he was possessed with an insatiable desire to kill the object of his wrath, if it happened to be a living being, or to break it if it were inanimate. During his seasons of calm he deplored his weakness, and resolved not to permit it to take possession of him. He stopped being angry because he was afraid of the consequences. He *did not dare to be angry*. As a result he has lived a life filled with charity and consideration for others, which has been a blessing to himself and those about him.

MR. DANA

Hard Work Never Kills

Mr. Charles A. Dana once sent a member of the staff of the New York Sun to learn, if possible, what was the probable cause of the death of some men of high standing in the financial world who were reported to have hastened their death by overwork. Mr. Dana did not believe that hard work could kill. The result of the inquiry in each instance was to the effect that these men were the victims of worry, which was as unnecessary, as it was unprofitable and fatal.

AN AUTHOR

One of the most prolific, observing, and interesting writers of stories and descriptive articles for the magazines, a war correspondent and one time journalist, has endorsed and practiced the theory presented in this paper, and has done me the honor to write approvingly as follows:

"I have succeeded in entirely rid-

ding myself of the cancers, and am amazed at the ease with which it was done. You are certainly an apostle of sweetness and light, and I shall never be able to thank you enough for letting me into your noble secret."

An Author Feels Younger

He notes especially an improved digestion, and feels younger each day as he progresses in the new life.

A GENERAL MANAGER

The Southern General Manager of one of the largest British Insurance Companies is a tried convert, and finds health and happiness which had never been attained while under the thraldom of worry, which was his only former affliction.

AN AUTHORESS

The author of a novel which has just come before the public, and which is one of the purest and most ingenious stories ever published, is an ardent convert to the belief that she is superior to the depressing passions, and her

Germ Cure Logical to All

naturally religious temperament finds great solace in it.

A LAWYER

A leading lawyer of New Orleans, of very old family, religious by nature, but not sectarian, found comfort in the idea of the possible elimination of the passions, and the unrestricted growth of the God-given faculties, in substance as follows:

"The germ theory of cure must appeal to *all* persons in a greater or less degree, especially to such as find it difficult to believe in a personal Deity who receives directly and directly answers prayer as a special dispensation. They can find logic in the cultivation of the Divine Spark which has been breathed in to them, and feel that in its growth toward perfection the Laws of Nature are being assisted and not violated; while to such as find faith in a personal God and comfort and help in prayer, the ability to be superior to sinful

thoughts will give stimulation to their faith, and be a fulfilment of the Example, which taught: *'Get thee behind me, Satan'!"*

"Get Thee Behind me Satan"

A SOUTHRON

I was traveling with a friend from the South who is one of the best fellows that I know. He is kind, considerate, chivalrous, and all that characterizes a Southern gentleman; but he has a false idea of dignity in some respects, and precipitates controversy sometimes without cause, and when he himself is to blame in the matter. We were discussing the theory of Emancipation, and he agreed with me on almost all of the points at issue, in fact to such an extent that I felt that he absorbed the idea fully, when he said: "Yes, it is true, and I believe in it, and I think I have practiced it somewhat; but I can't stand impertinence from niggers; they rub up against me all the time, and annoy me terribly, espe-

"Superior to Niggers"

cially these Pullman porters." "Yes," said I in reply, "you have attained pretty good self-control and have reason to be proud of it; you are pretty nearly a perfect man; the only thing you are not superior to is a nigger." The rebuke impressed him as a truism that had never occurred to him in that light before.

The truth of the matter is, and I have had both experiences to prove it to my own satisfaction, antagonism invites antagonism. A fostered dislike or an anticipated friction sends out a shaft in advance which rebounds and rebounds with quickening vibrations. If one is looking for impertinence from any source he will be pretty sure to find it; but if he carries a mind and heart free from prejudice, which is the condition of Emancipation, the shaft will not be unloosed, and the disturbing vibrations will not occur. I do not believe that Pullman porters were ever discourteous to Phillips Brooks, or Ed-

ward Everett Hale, or Professor Swing or men of their caliber of mind; or if they were, I do not believe that the impertinence made any impression on them except to excite pity.

Fear Dispelled

FEAR DISPELLED

The most remarkable evidence in support of my theory that fear is dispelled with worry, and which corroborates my own experience, comes from an old friend who once had a shock from a stroke of lightning, and who, on account of it, has for years suffered wretchedly from a depression akin to involuntary fear whenever the weather has indicated an approaching storm. He has accepted the possibility of Emancipation and enjoyed deliverance from the passions, but strangely enough has also now immunity from any uncomfortable feeling during electric storms.

TIMIDITY DISAPPEARS

Psychic Evidence

Another convert states that he has lost all timidity, in the presence of an audience, which formerly he could not overcome.

THOMSON J. HUDSON

Mr. Thomson J. Hudson, in his *Law of Psychic Phenomena*, has marshalled a great array of authentic evidence, gathered from the researches of many Psychological Societies, which all prove the power of the mind over itself and over the body, and its amenability to suggestion, under the receptive condition of faith. One can not read this able work without becoming convinced that Emancipation is entirely possible. Any one who wishes to learn something of the power stored within him, will do well to read the *Law of Psychic Phenomena*.

The success of the Keeley Cure in conquering the habits of drinking,

opium, and tobacco, is proof of the efficacy of germ treatment where the germs are sensual, or mental. If bichloride of gold can cure such dread passions of the appetite, may not bichloride of *common sense* cure the bad habits of the mind that cause them?

Source of All Wealth

A MASTER WORKMAN

And now, comes a scrap of evidence that is valuable because it is furnished by a man whose experience is wide among the people who make the wealth which we all enjoy; to whom we are directly indebted for the comforts and luxuries of life; and whose endorsement of an idea or reform is necessary to make it become a feature of our system or government. He went west many years ago from New York, a mechanic by trade, and found employment in the shops of one of the great railroads. In time he was advanced to the position of foreman. In private

Brings Sunniest Comfort

life he is now a Baron Bountiful in the service of everybody within his reach. As Masterworkman of Labor Organizations, he has urged the just cause of his confreres with the success that follows earnest conviction. In the intimate confidence of his employers, he has presented their side of a controversy to the men without any of the misrepresentation of a demagogue.

He is the President of a sound Building and Loan Association, without salary, not to make money for himself, but for the purpose of helping his men to build and own homes; and those who have felt his assistance in that direction, and owe him debts of gratitude for various benefactions, are numbered by the hundreds. Whenever there is sickness, he brings solid help and the sunniest of comfort; and when there is death, he knows just how best to serve the afflicted family with those delicate attentions which relieve them from repulsively material de-

tails, his presence always bringing comfort even under circumstances in which people want most to be alone. His sympathy is universal, and reflects itself into the hearts of all with whom he comes in contact.

Emancipation Appreciated

To such a man, one would naturally think the depressing passions were strangers, and that he must have been born without them; but he assures me that he was a slave to them for many years, and that he was frightened out of harboring them by a physician, and that whatever good he has accomplished in his humble sphere (as he calls it) he attributes to the partial Emancipation which his doctor's warning led him to enforce upon himself. The story that follows was elicited on hearing an outline of the theory of possible Emancipation as presented in these pages.

"Stop right there: don't go any farther till I have talked with you about that part of it. It is as true as gospel, but I never knew what it was. I have

"The Old Gentleman Needs it"

had an experience which makes me know that it is true, but I didn't know the reason for it. When the doctors told me that I must quit worrying and take it easy, or medicine would do me no good, and I would die, why didn't they tell me that anger and worry were not necessary, and that it was they that I was suffering from? I would have understood it better, and I wouldn't have had so much trouble about fearing I would have them back some time in spite of myself. Why didn't the preachers tell me this when I was a boy, and let me begin to live then, instead of waiting till I got to be an old man or pretty near to it? You can bet that my boys will know this thing right away, and live it too, and I want my men to know it. It is the only thing they need to complete their happiness. The old gentleman needs it, and Mr.—, and Mr——. (mentioning a number of well known men who are their own worst enemies, who harm no one but

"Got to be Superintendent"

themselves, but whose abuse of self, through worry, is as merciless as the tortures of the Inquisition); and what a blessing it would be for the women! See here, I want a hundred of those books as soon as they are published, and I know where they will do a heap of good. They will be better than the medicine of all the doctors, and do a lot of good besides. I'm going to commit what you have told me to memory, so as to tell people about it if I haven't got a book by me. You see that I know all about this, for I have had an experience. When I was a youngster, I was naturally ambitious, and pretty smart with the tools, and 'took' with my employers, and finally got to be superintendent. Then I got to be more ambitious, especially after I was married and the children came. I wanted them to have a good education and be fitted to be gentlemen, which I knew their mother's, and I might remark incidentally, my own blood entitled them to be.

It Became a Habit

I was pretty sensitive, and was always standing up for my rights. I was too apt to worry. I had not heard what you have told me and thought worry necessary. If I had not worried I would not have got angry.

"When I got to be superintendent I thought that one of the things that I had to do was to be sure and maintain my dignity, and show it by occasionally making believe mad at something. At first I did not feel it half as much as I showed it; but I thought it was part of the business of a boss to get mad, until finally it got to be a habit, and grew on me till I was in a state of anger most of the time. I also thought that I had to worry about things, or I would not show the proper respect for my responsibilities. It was the way I had of letting myself feel that I was carrying a terrible burden and earning my salary. The trouble was that, while it was partly play-acting at first, it came to be habit, and worked on

my health in the end. The doctors dosed me with all sorts of medicine. I was a regular pigeon, and gave up many a hard-earned dollar to them for no good at all. One day Dr. L——, to whom I went as a last resort, for I was beginning to have dizzy spells and twitching in the face that was serious, asked me a lot of questions about myself and my habits and duties. I told him frankly, and when I had done so he said: 'There is no use giving you any medicine, you have got to quit worrying and take it easy; that is the only trouble with you. If you keep on with your worry I will have to give your family a certificate of death; so, if you don't want me to do that, you just quit your worrying and take life easy. Whatever you do, don't get into fits of anger, for that is more wearing to a man in your condition than anything else.' Well, to 'fess up and tell you the truth, I got frightened out of my wits. I hadn't got near enough to

"Frightened out of my Wits"

Anger and Worry Caused Sickness

eighty (my limit) to think about dying, and I didn't want to do it right then, especially as I hadn't got Mary and the boys well enough fixed to leave. The other doctors had made a monkey of me, and took my money, and told me that I would be all right in a few days; but this honest German told me the truth and set me to thinking. I didn't say a word to anyone, but made up my mind I would take his advice. At first I thought that I was shirking some of the duties of a superintendent, when I quit getting mad and worrying; but I squared it with myself by saying to myself, 'Better be a tame donkey for the company than a dead one.' Well, I didn't know it at the time; that is, I didn't know the cause of it, but from that time I have just had luck under my wing all the time. I have pleased my employers, and I have pleased the men, and things have been coming my way in great shape, and they are still a-coming. Why, I see it

all as plain as the nose on your face. Those little devils that keep a man back, and keep him from being happy, have no business there by rights; and all you have got to know is that they are poachers, and all you have got to do is to tell them to 'git.' And just see how it would work if everybody knew this as I see it. If you knew that your neighbor knew that Emancipation was possible, you would know at the same time that he was no fool, and that, knowing it, he had become Emancipated, of course, and there would be a trustful sympathy established at once, and you would pull together and never apart after that. If his fence accidentally encroached an inch on your land, you would be glad of it; or, if your fence had been set on his side of the legal line, he would not object; and so it would go on between you, and you would be happy and good neighbors to each other. Why, I would rather my men would have that secret and day's

Emancipation Makes Good Neighbors

"Looking Backward" from Emancipation

wages, than a million of dollars without it; and my boys, if I don't leave them a cent, I will leave them full of this secret, and won't worry about their future happiness. I was much interested in that book you gave me several years ago called 'Looking Backward.' What the author said about co-operation, and all that, was all right and very beautiful; but I didn't take much stock in it because I had such a poor opinion of human nature, that I didn't think people could quit grabbing and get down to brass tacks in a co-operative way. But if you can spread the idea of Mental Emancipation as you have told it to me (and I don't see what can help its spreading like wildfire as soon as it gets out), the social paradise pictured in 'Looking Backward' will come as a matter of course; and I see it a-coming If you take off a brake I can see how a car can run down a hill, but with the brake on I couldn't see how you could push it down.

"The more I think of this thing the bigger it gets, and it is a sure winner. Now suppose my family, and the B. family on the corner, and the N. family next door had found out the secret, anybody that couldn't grasp it couldn't live in the street, he would feel so uncomfortable. In fact, if there were such an one, we could put him down for a crazy man or an idiot, and treat him with the same consideration we treat such weak people.

Free-Masonry of Emancipation

"Or suppose the men over in the shops were the joint possessors of the secret; why, the first thing you would know they would all be at work on some co-operative plan for themselves. Not that any of us have anything against the employers we work for, for there are no better in the land; but it is the blamed stupidity of the system that makes men work hard for small wages to feed the flames of ruinous rivalry. Look at the brains locked up in the pates of lawyers which have

Lawyer's Brains Prostituted

nothing better to do than to mix things up so that they will get the job of unmixing them. Think what would happen if all that education and all that ingenuity were turned towards invention! Most of the tangles they are employed to unravel should never have existed, and would not have existed in a community where the secret of Emancipation had been told. In all of the clumsiness of competition, and the expense of pullback methods, labor, the source of all we have, pays the whole freight in one way or another; and the reason it does so is because of the little parasite devils that are sawing wood and hatching eggs in the minds of each individual worker and producer. With these little devils at work in him he is suspicious, selfish, jealous, and what not else, because he thinks his neighbor and fellow workman are similarly possessed, and he must be so too to get along. Under this condition cohesion is impossible, and schemers prey upon

Emancipation Prevents Robbery

the separateness of the producing community to rob it of as much of the product of its labor as possible. Suppose that the secret of possible Emancipation should become general (and for the life of me I cannot see how it can fail to do so), there would be confidence, trustfulness, cohesion, ambition to be useful, and the energy of the healthy child for play-work would return to the rejuvenated man, and he would play work under those conditions and not feel that it was a mark of servitude and necessity, and the land would sing with the sound of willing industry."

My friend had become eloquent under the inspiration of the possible establishment of a Heaven on earth to which he could invite his friends. Do not think that this is not a true report of a conversation in real life. My friend is a real character; is well read and educated by observation and experience, and could succeed in almost any position in life except in such as

Emancipation Breeds Eloquence

did not give "value received" for the service rendered. He is one of those "Noblemen by Nature" to whom the world owes so much, but pays so little; but he is happy in doing good, and the field he works in is one of the richest for that harvest, and the compensation he prizes most highly, is the happiness he is able to give others. He had the secret of True Living forced on him, in spite of the example of the world, without knowing the true cause or value of his good fortune; but his happiness was increased many fold when he learned that it was his birthright; was a possession of which no one could rob him; and would remain his as long as he lived. And as he has faith in the Eternal Evolution of everything, he feels that, freed from the depressing passions, there will be no end to his growth; that, at the so-called middle age of human tenure, he is but in the beginning of life; or, if not that, that each day is a wealth of joy unto

itself in spite of any external conditions; for he has found that "the kingdom of Heaven is at hand" and that a branch of it has been established in his own heart.

Heaven is at Hand

All men are not constituted alike. In the economy of Nature it is her purpose that no two things are made alike. In a million years a million men could not count the spears of grass in the fields, or the hairs of the heads of men; yet no patient investigator has been able to find any two of them that did not differ from every other one when put under the lens of the microscope One thousand millions of humans inhabit this earth. Each has essentially the same form, the same two eyes, the same mouth, the same ears and hands and arms; and yet even in the case of twins, where the nearest approach to similarity comes, the mother never can mistake the one for the other. If you are unlike others, it is because nature chose to cast you in a different

Key-stones and Corner-stones

mould to serve some wise purpose; and with that form, comes the God-given essence of the Divine, whose presence and growth are evidenced by an innate yearning for spirituality. Much spirituality lifts a man above his less spiritual fellows and makes of him a cornerstone, or a keystone, or some other important segment of the social structure; and lack of it condemns him to be a bit of rubble, or an atom of filling. The cornerstones and the keystones help and support each other in the stately arch, while the rubble and the atoms fall apart and become dirt, when allowed to find their level. Which shall we choose to become: the keystone of the arch, or some of the dirt of the earth beneath it? Which shall we choose: happiness, health, growth, usefulness, rest, and a fitting relationship to the Divine, or the reverse? Each is what God made him plus what he can attain by growth. Through eradication of

the cankerous passions; through the extirpation of the mental weeds; the dwarf may grow to be greater than the king; and all can freely and fully enjoy life and growth, when they have learned the A–B–C of True Living. The grammar, and the rhetoric, and the poetry, and perhaps a higher intelligence than we know of now may follow, and are sure to follow; but they will be but brighter phases of happiness already attained.

Cripple can be greater than a king

A CHURCHWOMAN

In searching for corroborative evidence of the possibility of Emancipation, I was fortunate in meeting a lady whose acquaintance with the several religions and metaphysics is exceptional; and whose clear intelligence regarding the value of menticulture, makes her a rare critic in questions of this kind. From her I received the most valued encouragement. She is a devout churchwoman, but has studied along the sev-

A Devout Church-woman

eral lines of psychology in search of additional light and strength. She had read my simple presentation of the theory of germ cure, and found in it a ray of hope, the effect of which she described as follows: "The sensation that was produced in me by the suggestion, I cannot describe. It was as if a great flood of light had burst upon me, and I saw the possibility of an immediate realization of my spiritual ideal; and I have prayed to God constantly, that it may not leave me. There have been unusual occasions for worry and annoyance since then. I have just moved to a new city; into a new house; and my husband and I are beginning life anew in an untried field. All of my past associations are broken up, and new sympathies among strangers are to be formed. My husband's health has been poor, and mine has been wretched, so that we have been compelled to seek climates more favorable, at the expense of financial con-

Simple Little Ingredient

siderations; yet, the cloud that hung over our prospects has been miraculously dispelled, and my days and nights are soothed with a calm contentment and happiness which I have never known before. My religion seems more precious to me than ever. It seems as if one *simple little ingredient* that it lacked has been found; and that now it is perfect. I have always been possessed of a desire to accomplish one act in life which should be conspicuous for its usefulness to some one; and if I can ever succeed in giving to one person the light and comfort that this revelation has given to me, I shall feel that my ambition has been attained."

Her discovery of a *simple little ingredient*, in the theory of germ cure, led to a new appreciation of the idea of simplicity in connection with it, which has been amplified in the succeeding chapter.

FIRST PRINCIPLES OVERLOOKED

FIRST PRINCIPLES OVERLOOKED

Simplicity and Harmony are Ultimate

Simplicity and harmony are the ultimate conditions to be attained in all things. In literature, and in music, and in oratory, and in painting, and in mechanics, and in life, simplicity is at once the greatest charm, and the best evidence of merit. In mechanics, a *simple little device* usually perfects the great labor-saving machine. In chemistry, a *simple little ingredient* may give culminating power to a world-building or a world-destroying compound. In oratory, a *simple and impassioned appeal* is most potent to move the multitude to action; and in menticulture, the *simple and direct application of the germ cure*, may be able to effect a millennium in social evolution within a generation. Stranger things have happened! Because it has not happened, is no reason

Germ Cure not Understood

why it should not happen. In fact, there are logical reasons why the habit of repression should have smothered any idea of germ cure, till Science placed an analogy in physics before our eyes; especially because the false hypothesis of original (or natural) sin, has been persistently advanced as a law of our being.

Christ taught the germ cure, and hinted at no other as an alternative. In the sermon on the mount; in his talks by the Sea of Galilee; and in his rebuke of the devil in the desert, there was no note of indecision suggested. *Do* and *be* and *get* were unmistakable commands. But these commands were given in a gentle manner, to half-doubting disciples, and faintly echoed by them to an incredulous world, that had not learned the power of mind over matter, or over itself; and hence the world waited for Science to prove even greater possibilities, before giving heed to the *simple* com-

mands of the Great Teacher in the manner he commanded.

Order of Responsibility

One of the great weaknesses of the age in which we live is the ignoring of first principles, and a reaching out for the remote or unattainable. In the matter of home responsibilities, and in menticulture, this is most apparent. The order of responsibility is — the mind, — the body — the mind of the child — the body or health of the child — and so on in the sequence of relationship in the family, in the community, in the nation, and in the world; not with selfish discrimination against the more remote, but with zealous care of the nearer relationships. This order, however, is rarely observed. We weed the garden, but do not weed the mind. We pass laws to punish any who strike, or rob, or corrupt a citizen, but there is no law to protect the abused or neglected children of drunken or incompetent parents, except in extreme cases. Breeders of fine animals take

Laissez Faire Superseded

the greatest pains to guard all the conditions surrounding their stock, and at the same time encourage family alliance with consumptive plutocrats.

The antiquated and primitive doctrine of *laissez faire*, has been replaced by those of Division of Labor, and of Protection, in the cases of the strong who have demanded them, or who have purchased them through legislative cupidity; but still obtains in the cases of the weak and non-assertive.

The truant subjects of great nations, scattered in foreign lands, are hedged about with protection equal to an imperial guard; and thousands of men and millions of money are sacrificed to revenge an insult to, or protect the property of a claimant citizen at the Antipodes; while hundreds and thousands of the producers at home are starving and dying, because of the maladministration of the first principles of economies, and the *laissez faire*

license given to selfish and unscrupulous competition.

Strength Protected Weakness Unprotected

Arrogant commerce, and the already-powerful, have no end of protection; but the mind, the health, the child, and the producer, are left to the tender mercy of chance, or are hampered by crushing conditions of abuse and neglect contrary to every law of growth; and thus it must be; until we adopt the germ cure, as a principle of menticulture, and Emancipation, as the first evidence of intelligence and respectability.

In self-administration, the far-away habit is quite as prevalent as in the administration of Society. Men and women slave and save, to furnish means for sending missionaries to India, to release the Indian mind of imagined evils, while they crawl about servile to anger or worry, or both anger and worry. They set their ideal of happiness at an indefinite height, always out of reach. They

Wasting Precious Time

hide their Heaven behind the curtain of death, and refuse to look for it within the precincts of their own heart. They waste precious time in speculating as to the form and attributes of the Cause of all things, its residence and disposition, while they smother under the pall of inappreciation, the best evidence of its existence, and the most potent workings of its power, within themselves. And all this because they work from the wrong end, and are dull to the efficacy of growth from the basis of Emancipation.

Their method of life is like the unraveling of a snarled skein from the middle. They fumble futilely at the snarl, and accomplish little, if anything, when they ought first to release the end within themselves, and follow the cord from that beginning, along the line of growth and organization, to the condition of unrestricted freedom, and usefulness,—the condition of Emancipated Brotherhood.

Nations Founded About an Idea

Religions are founded, fraternal societies are formed, armies are marshalled, and nations are grown about a sympathetic idea, to which the majority subscribe. The aim is always the same: growth, protection, harmony, happiness, Heaven. But the growth is slow, the protection is only partial, the harmony is incomplete, perfect happiness is impossible, and Heaven is indefinite and remote; because their organization tolerates selfishness as a necessary "mark of Cain," instead of being built on the foundation of Emancipation.

All true calculation must recognize a unit of value; in menticulture the only true unit is Emancipation.

In harmony, instruments cannot be tuned from several standards; there must be one key-note; and harmony in menticulture can only come from the key-note — Emancipation.

SLAVES OR FREEMEN—WHICH?

Body-Slavery Overcome

Within the memory of many now living, Society was dominated by the belief that human body-slavery was a Divine institution.

Thirty-five years ago a great war was waged against the institution in this country, at the expense of hundreds of thousands of lives, and thousands of millions of dollars worth of property.

That war resulted not only in killing the institution itself, but also in the extirpation of the idea of its Divine origin.

It is no longer a question of debate in any part of the civilized word, but an established international understanding, that slavery is not only unjust to the enslaved, but an evil, the effects of which are shared by the master.

Mercenary Fashion a Cruel Master

Negro slavery in America was, however, a mild and beneficent institution, as compared to the voluntary servitude to Mercenary Fashion, which enthrals so many at the present time. Mercenary Fashion places burdens on rich and poor alike, and costs Society more lives and property yearly, than all that was wasted during the war of the Rebellion.

Most of the masters of the negro were kindly and considerate, and not a few of the negro uncles and aunties now living, regret the "good old times when marster and missus did all the plannin' and pervidin', and all we uns had to do was work, and sing and dance."

On the other hand, Mercenary Fashion has headquarters in Paris, in London, in Vienna, and in Berlin; and sets its traps all over the world, baited with styles of such absurd taste and uselessness that interest in them can only be brief. It is part of

Ostentation Panders to Fashion

its deliberate policy, not to suggest any form or style that has merit sufficient to make it desirable a second season. It avoids any approach to the simple and beautiful and comfortable drapery used by the ancient Greeks, because of fear that its trade will be ruined by the stability of the wares. Ostentation is the ever-ready victim to take the poisonous bait; and then, there is a mad rush of the mimicking slaves, to assume the fetters which bind them to constant toil. Dishonor, infamy, and shame, are braved by men and women alike, in following the allurements of Mercenary Fashion.

Fear (of criticism) and Envy are the two phases of the root passions, that are the most powerful and active agents in securing victims for Mercenary Fashion; but, if Emancipation were the established rule of life, these agents would not exist; Ostentation would not be followed; and Taste, and Usefulness, and Perma-

Bicycle Brings Freedom

nence, would be the leaders instead; and a state of coöperation which might properly be named Good Fashion, or God Fashion, would succeed the tyrant of the present; and Fashion, under such conditions, would be a blessing instead of a curse as at present.

Mercenary Fashion has met with a formidable adversary in the bicycle. The absurd costumes inflicted by it on a servile world, seem as ridiculous when mounted on a bicycle, as if they were placed on the David of Michael Angelo, or on the Venus de Milo. Bicycle costumes for women may not displace all others; but, with the freedom of movement enjoyed on the wheel, in a costume suitable to the unhampered action of a biped; with the constant restraint of position rendered necessary by the wearing of skirts removed, woman may soon become free to move and act as Nature designed that she should move and act, and enjoyment of this new freedom

will greatly modify her slavery to Mercenary Fashion.

Make Freedom Fashionable

Fashion (or mimicry) is good, if properly led.

If it were fashionable to believe that anger and worry were unnecessary weeds of the mind, were blemishes that could be removed from the disposition, were habits that were unbecoming to civilized man, and were handicaps to energy and happiness that could be put aside at will, the world could follow *that* fashion to a state of Emancipation, with all the enthusiasm it could muster, and benefit itself by being fashionable.

And, should a just appreciation of the power within us become *fashionable*, the tendency to mimicry; which is now the connecting link of resemblance between us and the monkey from which we have evolved, would become an element of strength, instead of an element of weakness.

We, as individuals, support the

Plows with a Stick

fashions, but we do not suggest them. We support waste and discomfort, for the benefit of mercenary and designing fashion-makers, with the product of never-ending toil, because we ape Ostentation, cringe before Fear, and encourage Envy as an attribute of Pride.

We are slaves indeed! not only in the matter of clothes, but in the matter of the distribution of the necessities and luxuries of life and comfort. We do some things more cleverly than the rest of the world, but in others we excel in clumsiness and inconsistency. In Mexico (our nearest neighbor), a sharpened stick is still used for plowing; but, that is not nearly as crude, of its kind, as some of the business methods that we support in this country are of their kind; and in matters of utmost importance, too. For instance: in the city of Montgomery, Alabama, there is a square, or rather a diamond, around which, and within a

Druggists Convention

block of which, there are eight or nine drug stores. This may not be an unusual bunching of druggists, but, as Montgomery is a meeting point of several terminal railroads, and trains from all directions are usually detained there one or two hours, I have had abundant opportunity to study this constellation of red and green lights, that blink and stare at all who visit the park they look on. They all seem to be full fledged, and fully equipped drug stores, and not devoted to specialties, as one would suppose as a reason for there being so many of them.

As it is, there are eight stores, eight stocks of goods, eight sets of clerks, eight insurance policies, eight computations of interest, eight gas or electric light bills, and probably eight many-other items of expense chargeable to the profits on the sales, and supported by the public, when one establishment would serve all the people of Montgomery better than the eight do now.

Montgomery, Alabama

If these stores were scattered about the city, the matter of convenience could be urged for their existence. To support such prodigality, profits ranging from one hundred to one thousand *per cent.* have to be charged, and the public evidently pays them, for their existence from year to year is evidence of support from some one. Suppose the Corporation of the City of Montgomery were to vote an appropriation of fifty thousand (or perhaps only twenty thousand) dollars, for the purpose of establishing a first-class dispensary of medicines, etc., and should put it in charge of a competent chemist, who would know what medicines were good, and what compounds were not good? The patronage of the citizens would support such an establishment on a ten *per cent.* basis of profit, and pay ten *per cent.* interest on the investment without doubt, and the citizens would not be at the mercy of chance or imposition, in a matter of prime

Slavery to Waste

importance to health, as they are liable to be, under any but the most perfect system of selecting and dispensing drugs and patent medicines.

This is a single instance among thousands, of the unintelligent application of the doctrine of *laissez faire* to matters of vital social interest; and is given here to illustrate a form of slavery to inconvenience and waste, that would be cleared away like mist before the sun, as the result of evolution, from the standpoint of Emancipation.

It required a million guns, and the assistance of several million men, with all the waste and blood which war carries with it, to free the negro; and the advance of humanity the world over, was a fruit, worth the cost of the war; but slavery of the individual to the parasite passions, will not enlist the rescue of arms, although it entails greater hardship than was ever suffered by the average negro slave. Each individual must gain for

The Martyr

himself this freedom; no one else can aid him except through suggestion and moral help. It is his birthright however, and awaits his call.

The face of the martyr glowed with radiant happiness, when he exclaimed to his jailers from the confines of his chains, "You have bound my body, but you cannot bind my soul! Kill my body if you like! it will only give greater freedom to my soul." But the so-called free citizen of to-day; who smothers himself under the blanket of worry; or, who spits angry injustice at a self-created-phantom-cause for resentment, is a weak and pitiable wretch, as compared with the bonden martyr or negro of long ago.

Emancipation, or, a perfectly *de-angered* and *de-worryized* mind, can only be secured through *conviction* of its possibility, and not simply through an intellectual admission of its possibility. Faith is the pre-requisite of every successful accomplishment in life. An

Axiom of the Circus

axiom of the circus ring warns an acrobat, or a gymnast, never to attempt a feat, unless he has perfect confidence in his ability to perform it successfully. Knowledge and the appreciation of the power of the mind over phantoms of its own creation, and confidence to expel them, is as necessary in menticulture as is the confidence of the gymnast in performing wonderful feats of menti-physical skill. The condition required for growth to Emancipation, is that of perfect faith and confidence, born of knowledge of the power God has given us to "cast out evil," and in that condition, Emancipation, when attained, can be anchored safely, protected from any of the battling and surging elements of discord from without.

The researches of many scientific societies along the lines of Psychic Phenomena, endorsed by every utterance of Christ, reveal the fact that faith is a pre-requisite to subjection, or

Psychic Researches

control, of the mind. The best subjects in scientific hypnotism are the strongest minded (who believe through knowledge), and the weakest minded (who believe through credulity); while the creatures of vacillating impulses, are hopeless dolts in the hands of the hypnotist, and will be those who will have to acquire Mental Emancipation because it is fashionable, and not because it is sensible.

The condition of Emancipation is one of faith in the beginning; but, as soon as it is attained, there is no desire to replant mental weeds, and no struggle to repress them, for there are no roots or seeds from which to grow them.

Faith must precede, but examples of Emancipation are sure to develop in every community, and soon the atmosphere will be pregnant with the possibility of it. Then it will be easy to *follow the fashion* and dismiss anger and worry; and, after a little, shame will attach to the possession of them.

Growth and happiness will result from the elimination of the germs of strife; natural coöperation will follow natural growth; and we will catch up with Mr. Bellamy's prophecy, long before the time specified in "Looking Backward," by the simple unraveling of a silken skein of endless possibilities from the free end within ourselves.

Tottering House of Can't

Fear that individuality will be lost in coöperation, is one of the hot-shot missiles of mendacity, that is being fired at Coöperation from the citadel of the condemned passions, by the slaves of the tottering house of *Can't*, but will fall, harmless, before the armor of Emancipation.

Does it lessen the individuality of the gardener to weed his soil? Does it weaken the individuality of a patient to cut out the root of his cancer? Does it militate against the power of a cause, to rid it of its faults? Will the runner run less swiftly, or the jumper jump less far, if they remove the handicap?

ORGANIZATION

ORGANIZATION

Organization Desirable

While Emancipation in the individual is worth more than all the wealth of the world to him without it, organization about the idea is desirable for the purpose of aiding others; and, (through coöperation and the most perfect economics) lightening the burden of compulsory labor, in order that there shall be more time to devote to recreation and recreative labor.

Organization on the basis of Emancipation is sure to be the next great movement of reform and growth, in the light of whose strength, the puny efforts of the past will seem like the light of a tallow dip beside an electric cluster.

This will come; not because I have discovered it for myself and am publishing an account of the discovery to

Adds Everything Takes Nothing

my friends, but because the world has learned something of the powers at its command; has learned the possibility of germ cure in physics; has learned the efficacy of mental therapeutics in matters of both mind and body; and is ripe for it. When I tell my friends my experience and deductions, they are prepared at once to accept them with credence. And so it will be with them and their friends, for logic and self interest are merits to commend it to all intelligent persons; and, in the immediate future, it is not unreasonable to hope that Emancipation, as a basic condition favorable to growth and Brotherhood, may not be an uncommon accomplishment and requirement. I believe that it is one of the first steps urged in Christian Science and rendered possible by the belief, as it is in the Buddhist Discipline and Christian formula, and in the circle of my acquaintance there are already many believers in the

possibility of Emancipation, who are enjoying its benefits; who find that it is *the one little ingredient* necessary to perfect their established beliefs, and strengthen their present affiliations; and to whom it adds everything and from whom takes nothing.

No End to Growth

All the members of religious sects; all the members of fraternal societies, as well as many of the disconnected seekers after intellectual and spiritual growth, should be eager to enroll themselves under the banner of Emancipation; and if this should happen, the wished for Utopia of the most fertile imagination, would not be as remote as it has seemed to be in the past.

HOPE

When one has attained the condition of Emancipation, let him be sure that it is only the elementary stage of growth, the happy childhood of true life (no matter what the physical age of the body), and that there is a possibility of development to a point of unselfishness, whence one can view one's own individuality from without, and direct its action from an impersonal standpoint. Then each of us can *will* himself to act as he would like to have a beloved friend or relative act in any given situation.

I believe that this is true, and entirely possible to the emancipated mind; but, as I have aimed to present only a personal discovery and experience, I will leave a deeper consideration of the subject to the test of a longer acquaintance with the new-found life.

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